Serial killers: a contemporary mythology and its relations to the sideration mechanism

Assassinos seriais: uma mitologia contemporânea e suas relações com o mecanismo da sideração

Asesinos en serie: una mitología contemporánea y sus relaciones con el mecanismo de sideración

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Klaylian Marcela Santos Lima Monteiro
PhD in Clinical Psychology
Institution: Federal University of Pernambuco (UFPE)
Address: Recife - Pernambuco, Brazil
E-mail: marcela.lmonteiro@ufpe.br
Orcid: https://orcid.org/0000-0002-5929-7959

ABSTRACT
The researches presented in this article deal about studies aimed at the analysis of the modes of subjectivation of individuals who present serial homicidal behaviors, in order to investigate, in particular, the role of the sideration mechanism present in this subjective configuration. The mechanism of sideration is a particular form of projective identification, which directly impacts the psyche of the victims of the acts of serial killers. In this sense, I present in this article, theoretical articulations, combined with examples of the practice of psychoanalytic clinic. As an instrument of such research, we used open interviews with individuals who committed serial homicides, inmates in prison units in Brazil. These were based on the clinical method, using the tool of floating listening and were analyzed and interpreted in the light of the epistemology of Psychoanalysis. The results pointed to the importance of considering the role of the sideration mechanism and the schizoparanoid position, in its specific set of anxieties and defenses, and also of its relations with the perverse social bond, aspects that make the phenomenon that involves the acts of serial killers a kind of mythology of contemporaneity.

Keywords: serial killers, perverse social bond, psychoanalysis, sideration.

RESUMO
As pesquisas apresentadas neste artigo, tratam de estudos voltados à análise dos modos de subjetivação de indivíduos que apresentam comportamentos homicidas seriais, no objetivo de investigar, em especial, o papel do mecanismo da sideração presente nesta configuração subjetiva. O mecanismo da sideração trata-se de uma forma particular de identificação projetiva, que impacta diretamente o psiquismo das vítimas dos atos dos assassinos em série. Neste sentido, apresento neste artigo, articulações teóricas, aliadas a exemplos do exercício da clínica psicanalítica. Como instrumento de tais pesquisas, utilizamos entrevistas abertas, a indivíduos
que cometeram homicídios em série, reclusos em unidades prisionais no Brasil. Estas foram embasadas no método clínico, sob a utilização da ferramenta da escuta flutuante e foram analisadas e interpretadas à luz da epistemologia da Psicanálise. Os resultados apontaram para a importância em considerar o papel do mecanismo da sideração e da posição esquizoparanóide, em seu conjunto específico de ansiedades e defesas e, ainda, de suas relações com o laço social perverso, aspectos que tornam o fenômeno que envolve os atos dos assassinos seriais, uma espécie de mitologia da contemporaneidade.

**Palavras-chave:** assassinos seriais, laço social perverso, psicanálise, sideração.

**RESUMEN**

Las investigaciones presentadas en este artículo se refiere a estudios dirigidos al análisis de los modos de subjetivación de los individuos que presentan conductas homicidas seriales, con el fin de investigar, en particular, el papel del mecanismo de sideración presente en esta configuración subjetiva. El mecanismo de sideración es una forma particular de identificación proyectiva, que impacta directamente en la psique de las víctimas de los actos de los asesinos en serie. En este sentido, presente en este artículo, articulaciones teóricas, derivadas de los datos de investigaciones realizadas sobre el tema, a partir de entrevistas con asesinos seriales encarcelados en unidades penitenciarias de Brasil. Las entrevistas se basaron en el método clínico, utilizando las herramientas de escucha flotante e interpretación, analizadas a la luz de la epistemología del Psicoanálisis. Los resultados apuntaron a la importancia de considerar el papel del mecanismo de sideración y la posición esquizoparanóide en estos casos y sus relaciones con el lazo social perverso, aspectos que hacen del fenómeno de los actos de los asesinos seriales una especie de mitología de la contemporaneidad.

**Palabras clave:** asesinos seriales, vínculo social perverso, psicoanálisis, sideración.

**1 INTRODUCTION**

(...) Men are not gentle creatures who want to be loved, and who, at most, can defend themselves when attacked; On the contrary, they are creatures among whose instinctual gifts one must take into account a powerful quota of aggressiveness. As a result, their neighbor is for them not only a potential helper of a sexual object, but also someone who tempts them to indulge in his aggressiveness, to exploit his capacity for work without compensation, to use him sexually without his consent, to seize his possessions, to humiliate him, to cause him suffering, to torture and kill him. In circumstances that are favorable to him, when the contrary mental forces that normally inhibit it are out of action, it also manifests itself spontaneously and reveals man as a “wild beast” to whom regard for his own species is something alien (Freud, 1930, p. 133).

This is a first-person report on the experience of research in the light of Psychoanalysis, in all transferential implications, experienced during interviews with serial murderers. Violence, in its sense of destruction and annihilation of otherness, comes into focus when we analyze the modes of subjectivation and existence of serial killers as a phenomenon – despite the fact that it
has been present for a long time in our social history. However, contemporaneity maintains ties of proximity to it, in a more consistent way, compared to other times, especially in its relations with the violence and the perverse social bond that constitute it.

The modes of subjectivation of serial homicides have been the object of my studies for more than twenty years, a production that resulted in a master’s thesis, a PhD thesis, some articles and then in the publication of the first scientific book in Brazil, aimed at deepening this theme, with the title – "Serial killers: the power of sideration and the archaic superego" (Monteiro, 2016). Studies on the subject are still in progress, given my professional performance as a professor and researcher at the Department of Psychology at the Federal University of Pernambuco (UFPE) and its Graduate Program (PPGPs).

As a subjective construction, this phenomenon is related to the role played by the archaic superego (Klein, 1926). In Klein's conception, the archaic superego is formed by a set of introjections of split parts of the psyche, named good and bad, understood by the author as good and evil breasts, respectively¹. In the same way, the archaic superego brings together fantasies of love and hate to care figures, and therefore presents qualities of protection to the psyche and threatening parts. The core of the superego houses the internalization of damaged and feared parts, as well as parts that bring satisfaction; for this reason, he takes refuge from destructive impulses (Scatolin; Ulhoa, 2017).

In the fabric of the networks of connection with the archaic superego, we find the mechanism of sideration (Monteiro, 2016). From an etymological point of view, according to Holanda (2012), the term sideration designates: "To annihilate, to atony, to stun, to astonish, to fulminate, to paralyze" (p.649). Such a mechanism constitutes a discovery of my research, by placing me in the place promoted by the transfer – during the course of my research, from the realization of interviews with serial killers, inmates in prison units in Brazil. In these experiences, I have proposed to listen to those narratives of such dense content that they offer about their histories. Thus, I realized that sideration stands as a defense mechanism, a capacity presented by such subjectivities, in the direction of paralyzing the thought of the spectators of their acts, as well as of their victims – in the attempt of annihilation; through a dense process of excision of the bad (undesirable) parts of the self. From the point of view of subjectivity, it is a defense

¹ I have preferred to use the term "object" instead of the mother's breast, in order to detach from the breast-centric aspect of the theory. Thus, instead of a good breast or a bad breast, I shall use, from this point in the writings, the designations of good object or bad object.
mechanism capable of profoundly affecting the interlocutor's capacity for egoic synthesis. I even believe that this mechanism can be present in subjective arrangements other than perversion.

This process is related to the excessive use of projective identification – a defense mechanism described by Klein (1946), which is constituted by the identification and projection of contents that are painful to the psyche. The power of such projection contributions subjects victims and spectators of their acts (including me, as an interviewer), to a kind of bewilderment and impossibility of psychic symbolization (Monteiro, 2016). In this sense, I understand that this same mechanism is responsible for the great interest of public opinion in these cases of violence, taking the place of what I call contemporary mythology, that is, the phenomenon of serial homicides.

Consequently, I invite the reader to some brief considerations about the psychic constitution of serial murderers, produced from my research experiences. The researches presented in this article deal with studies aimed at the analysis of the modes of subjectivation of individuals who present serial homicidal behaviors, in order to investigate, in particular, the role of the sideration mechanism present in this subjective configuration.

2 THEORETICAL FRAMEWORK

2.1 BRIEF CONSIDERATIONS ON THE MODES OF SUBJECTIVATION OF SERIAL KILLERS: FROM THE SCHIZO-PARANOID POSITION TO THE SIDERATION MECHANISM

In the article "On the Development of Mental Functioning", Klein (1958) develops a new and different conception - a kind of structural split of the psyche. In this context, there would be a specific area in the deepest and deepest unconscious, in which fantasized terrifying figures would dwell. When dealing with the most archaic anxieties and mechanisms present in the psyche, we observe a kind of fixation points, which generate important consequences in the development, not only of the self, but of the superego and of the object relations themselves.

The author then goes on to highlight that the first object relationship that is constituted between the child and his caregiver object undergoes a process of splitting between good parts (good object) and bad parts (bad object); therefore, gratifying and frustrating, consequently. This
process of splitting occurs due to the immaturity of the self, with regard to its integration. For this reason, the presence of primitive mechanisms such as introjection, projection and consequently projective identification is observed, a concept by Klein (1946), which deals with a form of identification with the object in its destructive face. The cleaved parts of the self are projected into the object's body, with the intention of attacking it – in turn, provoking anguish of persecutory hue.

Rosenfeld (1988), in his writings on "Projective Identification in Clinical Practice", draws attention to the fact that it is important to consider projective identification from two simultaneous perspectives. In the first, not only because of its expulsive characteristic, in which the individual seeks, in various ways, including quite violent at times, to get rid of extremely unbearable contents, based on the control and domination of other people – objects. However, projective identification can also be understood as an attempt at communication, insofar as by projecting impulses and parts of the self into the analyst, there is the possibility of the analyst feeling and understanding his experiences, as long as he is able to contain them. Only in this way would these experiences lose their terrifying characteristics.

The presence of these two strands of projective identification reminds me of the words of one of the serial murderers I interviewed: "I am a wolf in sheep's clothing" (Monteiro, 2016, p. 242). Such organizations would be linked to the internalizations of violent objects. In specific cases, Steiner (1997) exposes that this type of organization of the psyche comes to dominate the individual in such a way that he presents problems specifically aimed at the exercise of destructiveness. Would these powerful systems of defensive organizations, driven by the intention of "(...) contain, neutralize and control primitive destructiveness" (Steiner, 1997, p.20) – this would be the notion of psychic refuges, developed by the author. It is interesting that we can connect this notion to the divided way in which serial murderers deal with external reality, wearing their social masks (Cleckey, 1988), with the intention of dealing with destructive impulse contributions and their passages to the act and, at the same time, not being barred by the civilizing act - remaining free to exercise their fantasies and maintaining a course of life that does not raise suspicions – to the social – of their criminal acts.

Such object relations end up being permeated by the division between love and hate. This relationship is marked by the interplay between the mechanisms of introjection and projection. Fantasies of sadistic-oral attacks on the object gradually extend to violent attacks (initially still
in fantasy) on the object’s body as a whole, through the cruelest forms. These attacks, which arose as a result of persecutory fears, now aim to:

(...), assaulting the mother’s body (caregiver object) and removing the good contents, as well as the sadistic-oral impulses to put one's own excrement inside the mother (including the desire to enter her body, in order to control her from within), are of great importance for the development of paranoia and schizophrenia (Klein, 1946, p.21).

Persecutory anxieties give vent to destructive impulses against objects, which are perceived as controlling. This object-oriented experience, in the case of serial killers, is connected to the categorical imperative of jouissance, in all its destructive power. Violence is set in motion by the projection of attacks in the external environment, now no longer in costume, but in passage to the act; against the victims, aspects that are mobilized by the drive field. In these terms, Klein (1946) portrays that the destructive impulse is partially projected outwards - an aspect that refers to the deflection of the death drive, thus attaching itself to the first external object. In these terms, under the maneuver of the drive deflection, the death drive is diverted from the psyche towards the external world and in a partial way "(...) as a drive of destruction, directed against the world and against other living beings (Laplanche; Pontalis, 2001, p. 398).

In this way, the ego split takes place, as well as the object split and of the object-relation itself, in order that the destructive, violent impulse may be dispersed. These sadistic-oral, cannibalistic fantasies are increasingly reinforced; the fantasies of the destruction of the frustrating object revolve around the shattering of it. What is established in this situation, in which sadism prevails in the process of embodiment of the object, is much more fragmented and shattered the object becomes, the more the ego goes through the process of splitting concomitantly. In turn, it is hoped that the good object will become the starting point for the processes of ego cohesion; directing this self to the depressive position, which allows the process of integration of good and bad objects, and therefore, the capacity for repair comes from it (Klein, 1958).

In "Symposium on the Analysis of Children", Klein (1927) presents us with considerations about what he called the archaic superego, emphasizing not only its severe and cruel form, but also its slow passage to a moral consciousness. At this point, the rigidity and punishing characteristics of this precocious superego are the product, in a kind of mirroring, of the sadistic and cannibalistic impulses from the child himself. Therefore, the fantasies of the
tearing of bodies and devouring are part of this set of events. On the other hand, such fantasies turn against the self itself, giving rise to the fear that they will be practiced against oneself – generating a process of compulsion to repetition, as well as the distancing of real objects from those of fantasy. Such tendencies, arising from these first oral deprivations, begin to feed the circuit of hostility, that is: aggressive fantasies - fear - hatred - new fantasies (Monteiro, 2016). This same circuit feeds the role of the sideration mechanism, as it assists in the psyche attack of the victims.

In order to exemplify such theoretical aspects, I briefly describe below some experiences of clinical practice, as well as the case that has been the focus of my most recent research, which was called by the media as: "Cannibals of Garanhuns", which occurred in a city in the north east of the State of Pernambuco, northeast region of Brazil, and which made world headlines in 2012, when a trio of serial killers, consisting of a man and two women, part of a love triangle; they killed three women.

2.2 BRIEF EXAMPLES: SOME NARRATIVES FROM THE PSYCHOANALYTIC CLINIC AND RESEARCH

I briefly share here one of the most impactful reports in this trajectory of my work in the psychoanalytic clinic, aiming to demonstrate the importance of researching and debating this phenomenon. It was the follow-up to the case of a nine-year-old child, who had made two attempts on the life of a younger cousin. The child's behaviors evolved from attacks on small animals, then on larger animals, to those that were previously reported. Obviously, in these cases, the dynamics of an established subjective position are not called into question, but rather traces of action, which refer us to a cry for help, from S.O.S., as Winnicott (1985) calls it - from a psyche that desperately seeks to deal with excessive impulse contributions, which erupt in destructive action.

Regarding the use of the term "subjective position", instead of psychic structure, for example, I understand that the notion of position better clarifies, following Kleinian metapsychology, the mechanism role between defenses and anxieties in the modes of subjectivation. This understanding aims to broaden the notion of psychic structure and deepens the idea that the term position implies in the mode expression of existence of an individual in the
face of his development, since these different sets of anxieties and defenses can be expressed in different stages.

Another example is my work in a psychiatric hospital, which at the time received patients discharged from a Custody and Treatment Hospital, which is part of the penitentiary system. From some of these patients, and their narratives and life stories, some accounts of murders committed – in these cases they were not serial homicides – were shared with me; moments in which I observed an important affective distortion (Monteiro, 2005). By affective distortion, I mean the absence of feelings of empathy, permeated by emotional coldness, in which the states of disintegration of the self promote latent (archaic) anxiety. This distortion, present in the acts of serial killers, is related to cruel behaviors, aimed solely at the destruction of their victims and to the processes of psychic splitting present here.

In the third example, I lead them to the victims of the "Cannibals of Garanhuns", who were strangled and dismembered. In addition to these events, the trio carried out cannibalism practices, not only to feed themselves, but to manufacture food (pies) and sell them on the outskirts of the city. There are even indications that they committed crimes in other States, as they were nomads.

The young daughter of the first of his victims, aged five, became a hostage of the trio after her mother's murder. When the police chief in charge of the investigations asked the child about her mother, she replied: "The father sent her to hell" (Guerra, 2018). Investigations concluded that the child witnessed not only the death of his mother, but the dismemberment of her body; they also pointed out that he was offered the meat for eating.

The remains of the victims were found in the house in which the trio resided. There were body parts buried, and others boneless and frozen in the freezer for future consumption. An (autobiographical) book, written by one of the killers, called "Revelations of a Schizophrenic", was found by the investigators - in it, there is the whole account of what constituted the first crime, and description of cannibalistic fantasies. In addition to this material, a film was found – "Spirits" – of home production, with scenes of murders and cannibalism, written, directed and acted by the killer. The criminals were judged and convicted for their crimes.

The case in question leads us to a better understanding of such sadistic-oral aspects; After all, incorporation by the cannibalistic act aims to assimilate the good parts from the self, engulfing them, but above all, the intention is to deprive the victims, of their own existences, not
only physical, but specially, psychics. I invite reflection that the act of "distributing" meat to the population (through the sale of those foods prepared by them) will summon the spectator from the perverse scene to the totemic banquet, endorsed by Freud (1913) in Totem and Taboo; and thus, make the spectator part of the perverse staging. This psychic "maneuver" becomes possible through the use of the sideration mechanism, which, by paralyzing the victim’s capacity for egoic synthesis, gives the opportunity to pass to the criminal act.

However, it is important to point out that the good object, in turn, goes through the process of introjection, a defense used by the ego against the anguish it arouses. Therefore, loving feelings are connected to this object, and in turn, feelings of frustration, persecutory anxiety and hatred to the bad object (Monteiro, 2014). At this moment, when destructive impulses become preponderant over libidinal impulses, the psychic dynamics of serial murderers seem to translate into what Klein (1946) points out as an internal catastrophe; On this, she tells us: "If the ego and internalized objects are felt to be in pieces, the baby experiences an internal catastrophe that simultaneously extends to the external world and is projected onto it" (p.43).

In this vein, another serial killer (of children), in an interview, told me: "Children were sent to heaven, so they don't suffer anymore" (Monteiro, 2012). Not only the intention of destruction is processed here, but the incessant repetition of this experience of splitting, in which the compulsion to repeat (Freud, 1920) and the mechanism of sideration, operate under the auspices of the death drive, which does not cease to be inscribed; and sets in motion serial homicides, of the same profile of victims - re-editions of archaic objects, which is why I called them "object-victims" (Monteiro, 2016). This experience is close to the way in which serial murderers establish relationships with their victims, in order to address (project) their most primitive anxieties to them, transforming them into objects of destructive instinctual investment.

In view of these aspects, it is necessary to better understand how the mechanism of sideration is connected to the violent and destructive action of serial killers and what are the possible relations with the perverse social bond; taking the phenomenon promoted by his acts, the constitution of a kind of mythology of contemporaneity.
3 METHODOLOGY

Through psychoanalytic epistemology, the methodology used in these studies used the clinical interview as an instrument, through the tools of floating listening and hermeneutic interpretation. This step was preceded by the ethical precautions necessary for the research process involving human beings. The analysis of the data followed some stages, which aimed to elect latent and manifest aspects, present in the narratives developed by the serial murderers, on themes related to their life histories and criminal acts. Next, we develop articulations with the psychoanalytic theory, in order to build the metapsychology directed to the understandings of the modes of subjectivation of serial killers.

4 RESULTS AND DISCUSSION

4.1 SERIAL KILLERS: PHENOMENON AND CONTEMPORARY MYTHOLOGY

In the last 14 years, according to data I collected from various media outlets, 34 serial murderers have been captured in Brazil, with an impactful number of 332 fatalities. These statistics include two mass serial homicides, the cases of Realengo, which occurred in the state of Rio de Janeiro (2011) and Suzano, in the state of São Paulo (2019). Extending these events to an attempt at analysis in the social field, it can be seen that the historicity of serial killers produces effects on those who are in front of their acts, which are consumed in various ways, as another product of contemporary society – be they movies, series, books, podcasts or documentaries. Materials that expose his acts of horror and mirror the darkness that inhabits us. In such a way, too, apparently, remained his victims – siderified. For example, in one of the cases I studied – The case of the Park Maniac – the two victims who escaped from his yoke report a sensation close to these considerations that are now being discussed, in the words of one of them: "He was sweet and gentle, when we arrived in the middle of the forest, he turned into a monster" (Monteiro, 2005, p. 55).

When we focus on the connections between this phenomenon and the perverse social bond, we find in Figueiredo (2009) considerations about the fate of cruelty as an element of destruction and transformation of subjectivities, based on the elements present in the film "City
of God”. In that work, the author exposes how destructive impulses are capable of exerting a certain attraction on the characters in the film. He brings us the image of the labyrinth, a place marked by the lack of exits and with it he presents us with the Minotaur – Nemesis – a mythological figure, guardian of the labyrinth, who illustrates the angel of vengeance, in other words, the persecutory internal object. Labyrinth – “favela” – in which Zé Pequeno, the central character, places himself as the one who, through fear and the exercise of the power of destructive impulses, has:

(...) as an affirmative response to annihilation that the consecration to evil emerges as the only possible affirmation, and it is in this context that we must understand the Faustian bargain that is consummated in the alley of Exu from where Dadinho, turned into Zé Pequeno, sets out to conquer total power and mass extermination. What we see then is evil in concentrated dosage (evil in miniature) in opposition to complementary fantasies of omnipotence: since childhood, we learn, Dadinho wanted to be, the owner of the City of God (Figueiredo, 2009, p.174).

If we want to delve deeper into the theme, highlighting the issue of hatred, we find in Freud (1920) the theme of object love, in which the polarity between love (affection) and hatred (aggressiveness) is presented. An example of the second possibility is the sadistic component of the sexual drive. He, becoming independent, can dominate all an individual's sexual activity. Thus, before the genital organization, when the partial drives predominate in the process of libidinal development, the sadistic component, which prevails in the act of erotic domination of the object, is more easily converted into the drive of destruction. In the phase of genital primacy, the main function of the sadistic component of the sexual drive is to "dominate" the object (Monteiro, 2005). For this reason, the authors Cintra; Figueiredo (2004), that the pregenital stages, because they are dominated by hatred, voracity and destructiveness, bring the same characteristics to the precocious superego. Therefore, the more frustrations suffered, the more severe and cruel the superego becomes, and the stronger will be the demands of partial object-relations, marked by hatred, voracity, and the activity of the sideration mechanism.

There's something more that serial killers are up to besides homicide. There is an intent to inflict repeated injuries on the victim, so that the murder may be only an incidental act. As an example, we have the terrible scene, exposed in all the media, when two young people invaded a school in Suzano, a city in the State of São Paulo, Brazil, in 2019 - armed and killing other young people - attacking the already inert bodies, in an annihilatory fury: An aspect that impels us to think about the concept of overkill.
In this concept, Keppel (1997) portrays that the purpose of crime is truly the imposition of extreme sodomization. Something that is "beyond murder". This concept was "materialized" in my research when I heard detailed reports from one of the murderers interviewed, referring to the practice of vampirism and necrophilia, aspects that mark that the passage to the homicidal act does not end with the death of its victims, but remains in compulsion to repetition, through the destruction and vilification of their bodies and subjectivities. I have realized, over these years of research, that at the beginning of the criminal practices of serial murderers, the murder itself is the goal. With the passage of time, the most important thing is the sadistic acts, and the imposition of sideration; thus, murder becomes a mere consequence of sodomization. As Cunha (2017, p. 617) points out:

(...) We are led to think that this individual was only capable of the act because at that moment he deprived the other of his humanity, he took him as an object, as a means to his ends, according to the Sadean maxim. At the same time, according to the movement, we believe that the other, by committing such an act, has also placed himself on the margins of the human (...).

The narratives and practices constructed by such subjectivities, and their interfaces with the social bond, lead us towards broader reflections on the mythology constructed, at the heart of our society, around serial killers, in order to be worshipped as icons of our culture – true pop icons. As I pointed out earlier, it is worth highlighting the great interest of the public in what is a very lucrative and expanding market niche, a product to be consumed (literally incorporated by our subjectivities) – the true crime market. Let us remember how Brazil was paralyzed by the acts of a serial murderer - the "Park Maniac", during the police effort to detain him - in this way, the figure of the myth is established. It is no coincidence that serial killers are given nicknames that inscribe them, in a very particular way, in the social sphere. In the brief article entitled "The head of Medusa", Freud (1922) points out: "The sight of Medusa's head makes the spectator rigid with terror, turns him into stone" (p.329). By "looking" (seeing, hearing, speaking, analyzing) in the psychoanalytic sense, at the psyche of serial killers, one is also petrified, immobilized by the power of their sadistic fantasies and of sideration.
5 CONCLUSION

5.1 FINAL THOUGHTS: BETWEEN PARADOX AND HOPE

Towards by opposing feelings of disgust and desire to bring these life stories and criminal acts closer together, our society ends up constituting a subjective place for serial killers, as a mythology of our contemporaneity. This, which we call contemporary mythology, is connected to our immediate, liquid, narcissistic cultural reality and, above all, to the abysmal space between alterities. A space promulgated by perverse social bonds, which impose themselves in a categorical way, impacting our ways of existence and leading us to the place of spectators of the annihilatory scene of serial killers. For this reason, a metaphor of the contemporary is also inscribed.

In this mirroring, in which our society worships serial killers, at the same time that it wishes to distance itself from them, something of the order of the unbearable is instituted, the transgressive and therefore surplus drives, set in motion and invade the victims’ and spectators’ psychisms of their acts of annihilation of otherness. In a singular way, the power of the sideration of such modes of subjectivation paralyzes our capacity for symbolization and, above all, paralyzes us, along the way of horror and sideration in the face of their performance of archaic fantasies – a movement that we understand to constitute the contemporary mythology that surrounds them. Hatred imposes itself as a symptom, including a social one – after all, we have been unable to share affections.

In addition to this aspect, sideration also promotes the connection between drive violence and the permeability of perverse social bonds, which imprint narcissistic states of existence, in their most impactful face, which is very appropriate for a society founded on annihilatory and narcissistic ideals, of the ethics of efficacy, in which otherness is perceived as a threat, setting in motion the exercise of violence, destructiveness and, above all, annihilation.

After all, as Rocha (2017, p.255) taught us: "Hope is not waiting, it is walking". For this reason, entangled in the webs of perverse social bonds, increasingly dense, in their reflections in our contemporaneity, it is time to bet on devices that are more available to otherness – that summon us to the harvests beyond the horror of destruction, and that inspire us to new perspectives, new stories, new beginnings, that do not attack existences, but welcome them.
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